

DEAD SEA SCROLLS FRAGMENT 7Q5

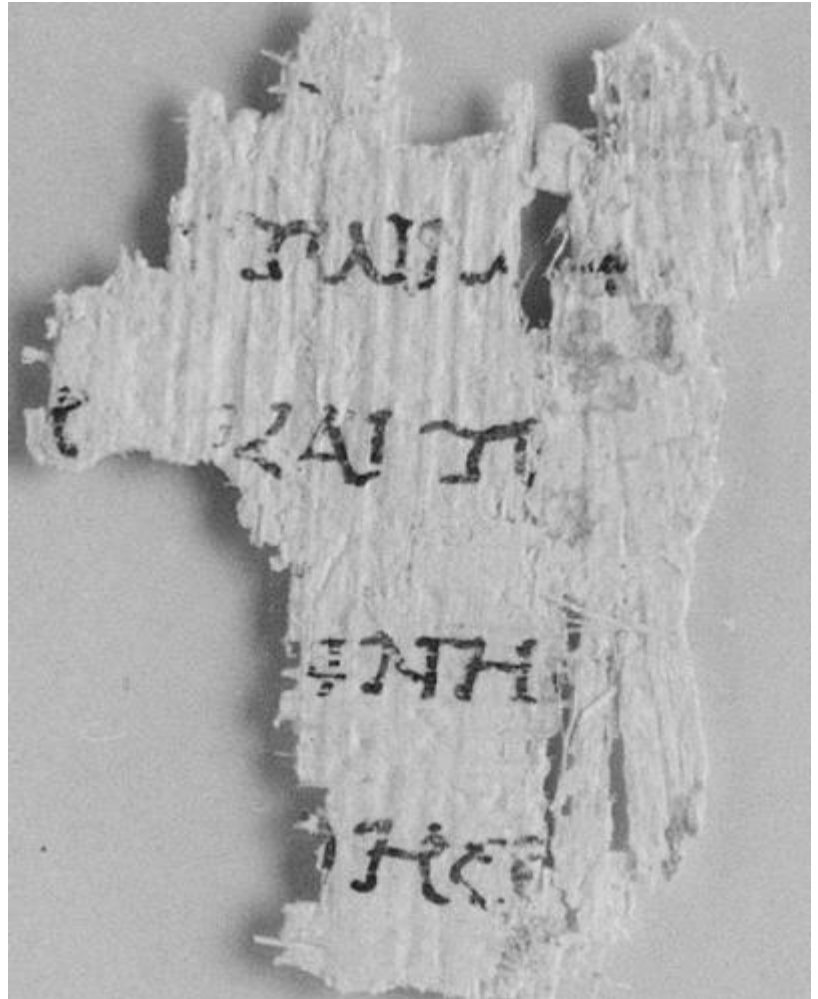
IS IT FROM THE GOSPEL OF MARK 6:52-53?

By John Litteral (4-21-2025)

Photo Image of 7Q5



Infrared Enhanced Image



The 7Q5 fragment was found in cave seven along with other Greek fragments. Among the Dead Sea Scrolls collection of fragments and larger portions of manuscripts, most of them have Hebrew and Aramaic script, but cave seven is unique because it contained only Greek fragments. In my most recent essay on 7Q1, I made the argument against certain scholars, and I found that the fragment was 100 percent a Septuagint reading from the book of Exodus, while the scholars claimed that it supported the Masoretic Text over the Septuagint. In this essay on 7Q5, I make the argument against those who claim that this fragment is a fragment from the Gospel of Mark 6:52-53. Personally, I would have loved the fragment to have been a section from the New Testament Gospel, but after examining the fragment, I am one-hundred percent certain that it is not.

After spending many days and hours searching for a possible match for fragment 7Q5, I have narrowed it down to two possible matches, that being from Leviticus 16:3-4 and Job 1:18-19. I examined other possible matches, but those two matches were the best.

The problem with finding a match with any certainty is that the fragment offers very little to go by. There are only two possible complete words in the fragment (τῷ and καὶ), and quite possibly only one complete word being the word καὶ, which translates to “and”, which is one of the most common words that there is. There are only eight total letters that you can be one-hundred percent certain about, and about seven or eight that are faded or distorted due to damage that happened over a couple of thousand years of decay. The only thing that you can be certain about when trying to find a match for this fragment is that you cannot be one hundred percent certain at all. When I first started searching for a match, I was hoping and intending on finding a match that I could be one-hundred percent certain about, but after a very intense undertaking of searching through the Greek Septuagint, I found over eight-thousand passages that had similar words and letters, but only a little over a dozen places that were remotely close to matching up all lines and reasonable estimated line-lengths per row. I also sifted through the Greek version of the Book of Enoch, because there have been others, most notable Peter Flint, who speculated that the fragment 7Q5 is of Enoch, but I did not find anything that come close to comparing to some of the matches that I found in the Septuagint.

In 1972, a papyrologist by the name Jose O'Callaghan made the argument that the fragment 7Q5 was a fragment of the Gospel of Mark 6:52-53. There have been others who have followed in his footsteps, and books have been written making the case, such as 7Q5: The New Testament and the Dead Sea Scrolls by Giuseppe Guarino ·2019, and New Testament Fragments Amongst the Dead Sea Scrolls by Bill Cooper · 2017. But the reconstructions of the text by those who argue for a Marcan reading are quite disappointing in my opinion. The quotation of an excerpt from an online analysis says it well...

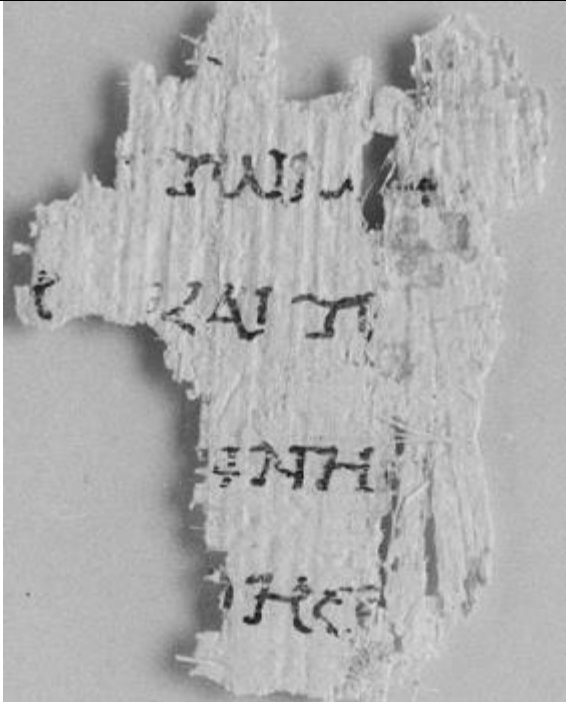
For the reasons found herein, it is not unexpected that many paleographers have declined to welcome O'Callaghan's theory, as he is asking too much of so little. Pierre Benoit, director of the French Biblical and Archaeological School in Jerusalem, studied the actual fragments, while O'Callaghan worked from photocopies. Benoit's conclusion was published in the New York Times: “The writing on the scraps of papyrus is indistinct, Father Benoit said in an interview, but even by stretching his imagination he was unable to make the marks that do show up coincide with the Greek letters (in Mark 6:52-53) necessary to prove Father O'Callaghan's suggestion. Indeed, one spot that showed up in the photocopies as a possible part of a Greek letter in Father O'Callaghan's reading turned up in the original fragment to be merely a hole in the papyrus.”—July 30, 1972, page 14.¹

In this essay, I am going to present every part of the fragment in detail and then make my case about what I see and the possibilities of what this 7Q5 fragment is from. This will probably be the most thorough breakdown of this fragment that you can find. I will present my reconstructions of the possible readings of the fragment, and then a letter-by-letter analysis of the fragment so that you the reader can see for yourself and then make your

own decision about what the fragment is from. I think the most likely reading that 7Q5 comes from is from Leviticus 16:3-4 because every line seems to match up nicely and far less problematic than every other possibility that I have seen. I also present a reconstruction from the book of Job 1:18-19, which I find to be an excellent alternative, in which I will go into greater detail throughout the essay.

1 <https://christianpublishinghouse.co/2020/06/14/7q4-and-7q5-cave-7-of-qumran-dead-sea-manuscripts-are-they-fragments-of-the-gospel-of-mark-and-1-timothy/>

Reconstructions of the Fragment (with English Interlinear)
(Job 1:18-19; Leviticus 16:3-4)

	Job 1:18-19 καὶ ἦλθον τοῦ ἀπαγγεῖλαί σοι. 18 Ἐτι τούτου λαλοῦντος ἄλλος αἶελος ἔρχεται λέγων <u>τῷ</u> Ιωβ Τῶν υἱῶν σου καὶ τῶν to Job θυγατέρων σου ἐσθιόντων <u>καὶ</u> <u>πινόντων</u> παρὰ τῷ ἀδελφῷ were eating and drinking αὐτῶν τῷ πρεσβυτέρῳ 19 ἐξαίφνης πνεῦμα μέγα ἐπῆλθεν ἐκ τῆς ἐρήμου suddenly καὶ ἦψατο τῶν τεσσάρων γωνιῶν τῆς οἰκίας, καὶ ἔπεσεν ἡ οἰκία ἐπὶ τὰ of the house
	Leviticus 16:3-4 ἅγιον· ἐν μόσχῳ ἐκ βοῶν περὶ ἁμαρτίας καὶ κριὸν εἰς ὀλοκαύτω<u>ν</u>· 4 καὶ χιτῶνα λινοῦν ἡγιασμένον a whole-burnt-offering ἐνδύσεται, <u>καὶ</u> <u>περισκελὲς</u> λινοῦν ἔσται ἐπὶ τοῦ χρωτὸς αὐτοῦ, shall put on and tunic καὶ ζώνη λιν<u>ῆ</u> ζώσεται καὶ κίδαριν linen λινῆν περιθ<u>ή</u>σεται· ἱμάτια ἁγιά ἐστίν, καὶ λούσεται shall put on

In the reconstructions that I made above of both the Leviticus and Job passages, I have the undisputed letters underlined and in bold, while the unclear letters are highlighted. Many reconstructions like this use brackets, but I usually do not use brackets but prefer to use bold letters that are underlined. As for line number one, there is an ink mark that is visible, but it is impossible to be certain what it was before most of the letter was lost due to decay. I do not even speculate about what it is because any attempt is pure guesswork. I have placed the English equivalents underneath each word that has letters in the fragment. I have also provided English translations of the entire passages below, with underlined and bolded words that are in the fragments that as based upon each argument (Job and Leviticus).

English Translation

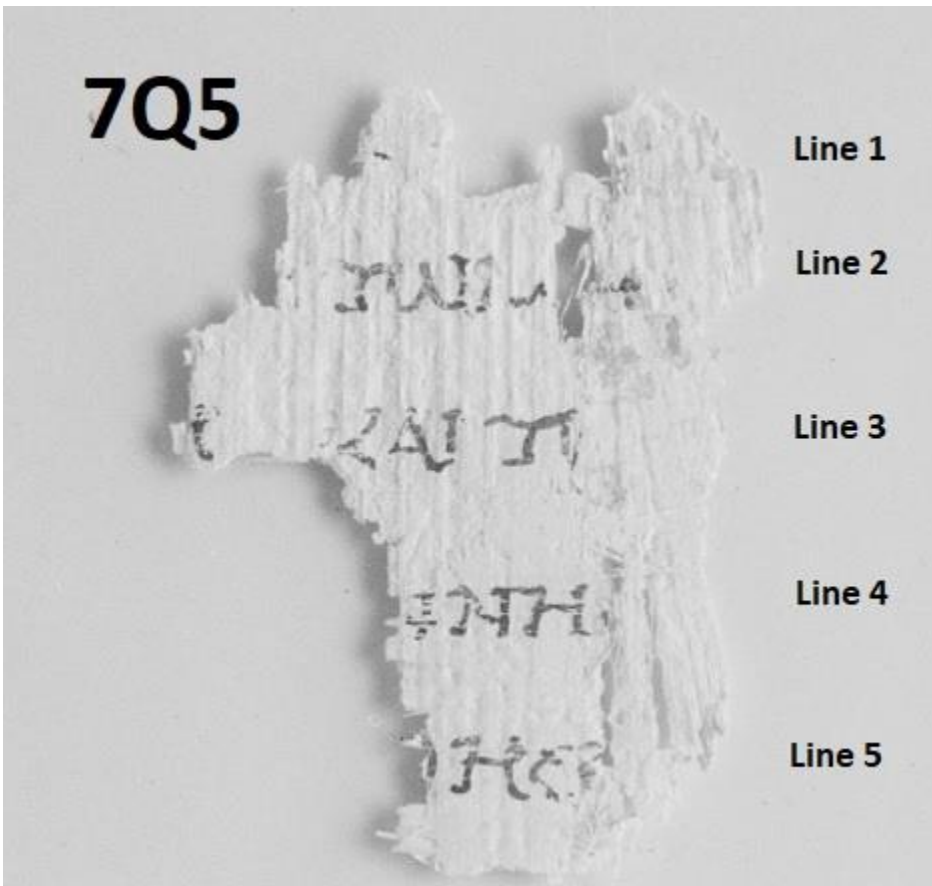
Job 1:18-19

18 While he is yet speaking, another messenger comes, saying to Job. While thy sons and thy daughters were eating and drinking with their elder brother, 19 suddenly a great wind came on from the desert, and caught the four corners of the house, and the house fell upon thy children, and they are dead; and I have escaped alone, and am come to tell thee.

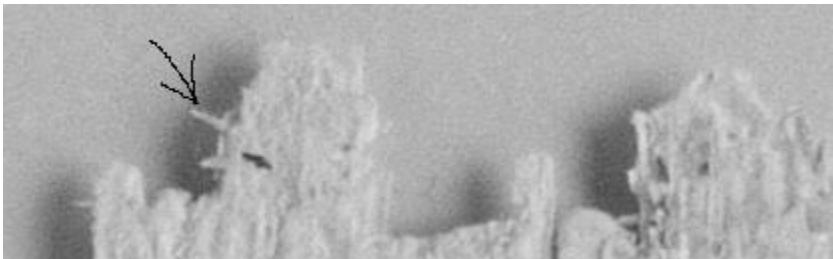
Lev. 16:3-4

3 Thus shall Aaron enter into the holy place; with a calf of the herd for a sin-offering, and [having] a ram for a whole-burnt-offering. 4 And he shall put on the consecrated linen tunic, and he shall have on his flesh the linen drawers, and shall gird himself with a linen girdle, and shall put on the linen cap, they are holy garments; and he shall bathe all his body in water, and shall put them on.

Dead Sea Scrolls Fragment 7Q5

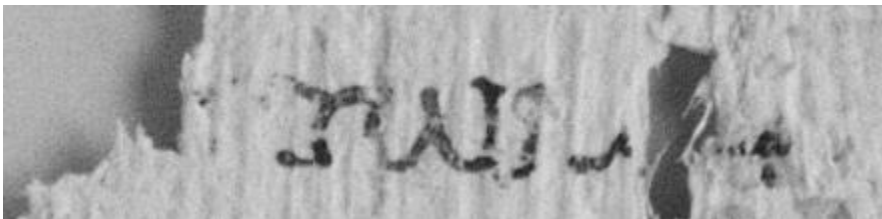


The First line of 7Q5



As you can see at the first line of this fragment, there is an ink mark that is unrecognizable, but those who support the Mark reading speculate that the ink mark represents an epsilon (ε) in the word **ἐπι** (unto) in Mark 6:52. But it is impossible to be certain what that ink mark represents. I don’t feel it is worth taking the time to even guess because it simply has little to no practical relevance here.

The Second line of 7Q5



After checking over eight-thousand possible matches for the 7Q5 fragment, the two most likely readings based upon my research is from the book of Job and Leviticus. Below is the section in question from the second line readings.

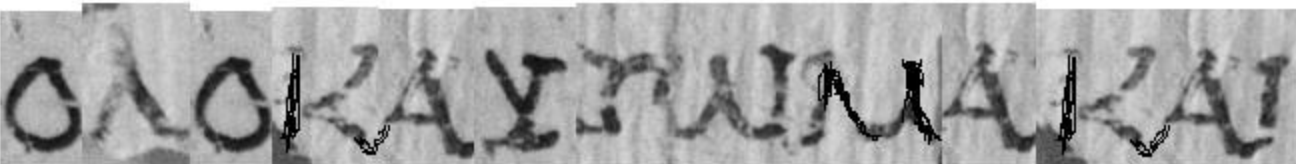
Job 1:18-19	Leviticus 16:3-4
τῷ ἰωβ τῶν	ὅλοκαύτωμα · καὶ
to Job	a whole burnt-offering

Below is a reconstruction of what those readings might have looked like. I used as many letters from the actual 7Q5 fragment to reconstruct, and I also used letters from a couple of other Dead Sea Scrolls fragments, as well as a few etched markings to complete the letters of what they may have looked like. I placed an image of the second line of the unedited reading for easy comparison.

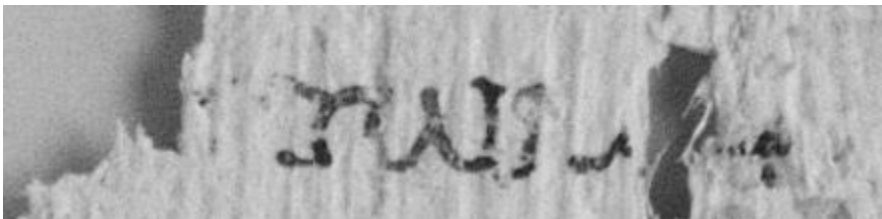
Job 1:18-19
τῷ Ιωβ Τῶν



Leviticus 16:3-4
ὁλοκαύτωμα· καὶ



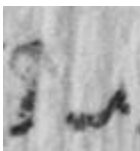
The Second Line



Those who argue that the fragment supports the Gospel of Mark 6:52-53 claim that the reading of this line would be αὐτῶν ἢ (of them; the). The tau (τ) and the omega (ω) are evident, but the space that comes before the tau (τ) looks like it might have some very faded ink, but it is not possible to be completely certain, nor what letter it would be.



It looks very possible that those spaces in lines 2 and 3 are faded out, and that there probably were letters in those spaces, especially considering that this unique script is a continuous script with little to no spaces between words and no punctuation. There are signs that indicate that letters have been faded out because of decay, which is why there are spaces before each word, especially preceding the kappa (κ) in the third line. For one, that would be a very unusual amount of space in the reading of a 50 B.C. manuscript. Secondly, by looking at the first half of the kappa (κ) in the third line, the letter is faded significantly in the left stroke, which is probable that the fading got worse the farther left you go, therefore appearing to be an empty space. If that was actually blank space between the ink mark on the far left of the third line to the kappa (κ), it would appear to indicate that two columns existed, which is possible and multiple columns do exist among Greek Dead Sea Scroll fragments, such as the Greek Minor Prophets (8HevXIIGr). But the spaces between columns were much farther apart in 8HevXIIGr, at least five letter-spaces apart, whereas 7Q5 appears to be no more than one-and-a-half to two letter spaces apart. I highly suggest that this space is simply a very faded area, perhaps due to being rubbed out, or the papyrus originally had weak spots.

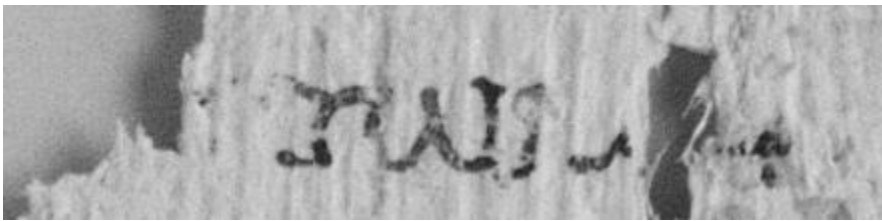


Those who support the Mark reading for 7Q5 claim that the letter after the tau (τ) and omega (ω) is a nu (ν). But as you can see in the images on the left, the left image is what they call a nu (ν), and the other image is an undisputed nu (ν) from the fourth line of the same fragment. There are obvious differences between the two. Either that is a nu (ν) that was done very carelessly by the scribe, or it is not a nu (ν) and perhaps something entirely different. I make the case that it is either an iota (ι) and omega (ω) together, or a mu (μ).

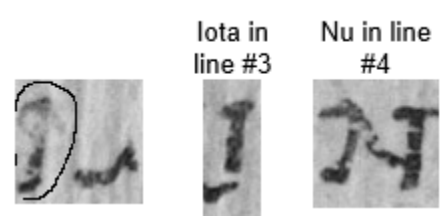
The Second Line Job Argument

Job 1:18-19
τῷ Ιωβ Τῶν

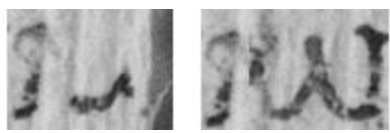
to Job



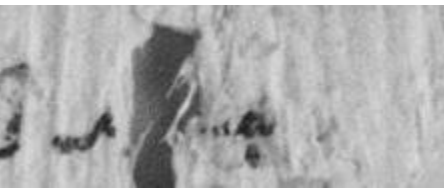
Above is the image of the second line of the fragment, and the image underneath is the reconstruction based upon the potential Job match by using images of the letters of the same fragment and a beta (β) from another Dead Sea Scroll fragment. If the fragment is from the book of Job, then this is what it would look very similar to.



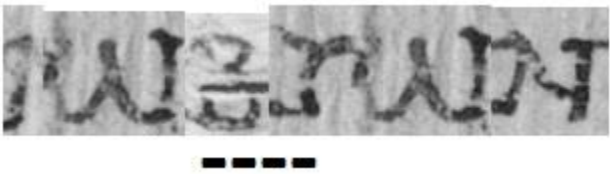
I think that it is possible that the left stroke that I have circled in the image is an iota (ι), and not the left stroke of a nu (ν). I have an image of an undisputed iota (ι) and a nu (ν) from the same fragment on the side so that you can compare.



Here is a side-by-side comparison of the faded letter or letters, and what it would look like, based upon an iota (ι) and an omega (ω) from the same fragment. This looks very possible to me. Due to the hole in the fragment, it is not possible to be one-hundred percent certain about what follows.



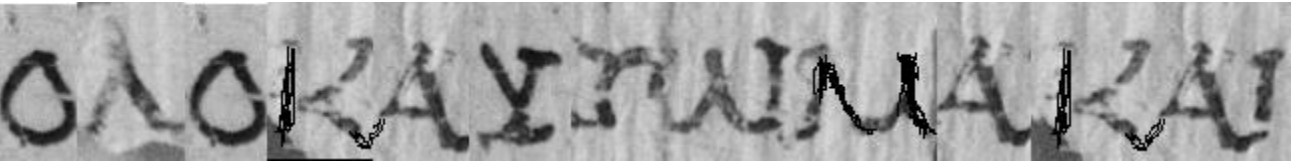
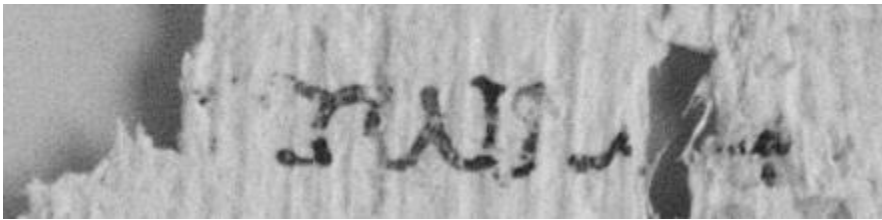
Here is an image of the large hole in the fragment and signs of an ink mark of what was a letter or a combination of letters. There is so much decay that it is not possible to know for certain what that was. Those who argue for this being a Gospel of Mark fragment claim that an eta (η) and a kappa (κ) followed what they claim is a nu (ν).



But from my reconstruction based upon the Job reading, a beta (β) and a tau (τ) would follow.

The Second Line Leviticus Argument

Leviticus 16:3-4
ὅλοκαύτωμα· καὶ
whole burnt offering

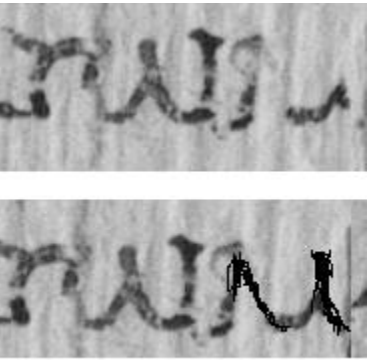


The top image is of the second line of the fragment, and below is my reconstruction based upon the Leviticus 16:3-4 argument. Both images are lined up for easy comparison. As mentioned above, the space before the tau (τ) and omega (ω) is faded almost completely out. And after the omega (ω), it is faded and decayed and very difficult to be certain what the original letters were.

When I was examining the fragment in the line, especially the faded letter or letters that came after the τω, I was fairly certain that it was not a nu (ν) for reasons that I gave above. But along with the possibility that it was an iota (ι) and an omega (ω), I also saw the possibility of it being a mu (μ). In uncial script and second century B.C. Greek cursive script, the mu (μ) can have a variety of different characteristics. Some of them can have a rounded middle at the bottom, while some have a pointed shape.



Here are three examples of the mu (μ) in other uncial manuscripts that have a rounded middle.



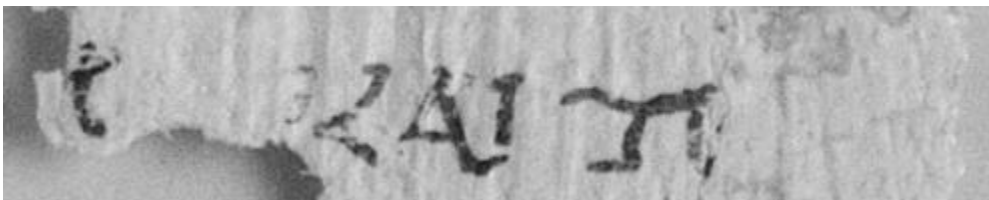
Here is a couple of images, the top is of the unedited fragment, and the bottom is of the same fragment, but I etched in what could have originally been a mu (μ).

The Third Line Job Argument

Job 1:18-19

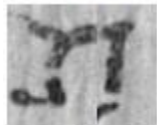
ἐσθιόντων καὶ πινόντων

were eating and drinking



As you can see in the images above, the Job argument works quite well. The small section of a letter in the far left of the fragment on the third line looks like it could have been part of an omega (ω). It is not possible to be certain what that letter is due to how badly the fragment has been faded in that section, but it looks like it could be the left stroke of the omega (ω) with the connecting tau (τ) going slightly through it, which is likely due to the script having cursive tendencies.

tau and iota



pi



In the images on the left, I reconstructed a tau (τ) and an iota (ι) from the fragment 7Q5 in order to give an idea what those two letters would look like together with the same hand. And underneath I put the actual letter that I claim to be a pi (π) underneath for a comparison. With a close examination, one can see that they look similar, but they have their differences as well. The bottom left stroke of the tau (τ) begins with more of a rounded ball and the other does not. Granted, the tau (τ) at the top left stroke looks faded, so we cannot really compare the distance to the left strokes between the two. But the stroke that goes to the right is a little shorter than the one below. The iota (ι) in the top image has a break at the bottom and another little ink mark, while the other image does not.

This very part of the fragment is the Achilles heel of the argument made by those who argue that fragment 7Q5 is from the Gospel of Mark 6:52-53. There are a number of problems with the argument made. The main problem is that they claim that the reading here is a tau (τ) and an iota (ι), but the Gospel of Mark does not read τιαπερασαντες but rather διαπερασαντες (crossing over). They claim that in this case it would be a variant reading in the Gospel of Mark, in which the delta (δ) would have been replaced with a tau (τ). There are no manuscripts of the Gospel of Mark that uses τιαπερασαντες in place of διαπερασαντες (see image below of 38 different manuscript readings of the Gospel of Mark for that passage).

GNT Greek Manuscripts by Reuben Swanson Page 102³

Mark 6:53

κζ	53	Καὶ	διαπεράσαντες	ἐπὶ τὴν γῆν	ἦλθον εἰς	Γεννησαρέθ	B*
	53	Καὶ	διαπεράσαντες	ἐπὶ τὴν γῆν	ἦλθον εἰς	Γεννησαρέτ	B ^c R L 33 579 uw
	53	Καὶ	διαπεράσαντες	ἦλθον	ἐπὶ τὴν γῆν	Γεννησαρέτ	A M Γ 1582 118 124 τ
	53	Καὶ	διαπεράσαντες	ἐκεῖθεν	ἐπὶ τὴν γῆν	Γεννησαρ	D
	53	Καὶ	διαπεράσαντες	ἦλθον	ἐπὶ τὴν γῆν	Γεννησαρέθ	ⲙ K N Π 1 2
	53	Καὶ	διαπεράσαντες	ἦλθον	ἐπὶ τὴν γῆν	Γεννησαρέθ	F H
	53	Καὶ	διαπεράσαντες	ἦλθον	ἐπὶ τὴν γῆν	Γεννισαρέθ	U
	53	Καὶ	διαπεράσαντες	ἦλθαν	ἐπὶ τὴν γῆν εἰς	Γεννησαρέτ	W
	53	Καὶ	διαπεράσαντες	ἐπὶ τὴν γῆν	εἰς	Γεννησαρέτ	Δ
	53	Καὶ	διαπεράσαντες	ἦλθον	ἐπὶ τὴν γῆν εἰς	Γεννησαρέθ	Θ 565
	53	Καὶ	διαπεράσαντες	ἦλθον	εἰς τὴν γῆν	Γεννησαρέθ	f ¹³
	53	Καὶ	διαπεράσαντες	ἦλθον	εἰς τὴν γῆν	Γεννησαρέθ	69
	53	Καὶ	διαπεράσαντες	ἦλθον	ἐπὶ τὴν γῆν εἰς	Γεννησαρέτ	28
	53	Καὶ καὶ	διαπεράσαντες	ἦλθον	ἐπὶ τὴν γῆν	Γεννισαρέτ	157*
	53	Καὶ	διαπεράσαντες	ἦλθον	ἐπὶ τὴν γῆν	Γεννισαρέτ	157 ^c
	53	Καὶ	διαπεράσαντες	ἦλθον	ἐπὶ τὴν γῆν εἰς	Γεννησαρέτ	700
	53	Καὶ	διαπεράσαντες	ἦλθον	εἰς γῆν	Γεννησαρέθ	788
	53	Καὶ	διαπεράσαντες	ἦλθον	ἐπὶ τὴν γῆν	Γεννησαρέτ	1071
	53	Καὶ	διαπεράσαντες	ἦλθεν	εἰς γῆν	Γεννησαρέθ	1346
	53	Καὶ	διαπεράσαντες	ἀπ᾽ ἡλθον	ἐπὶ τὴν γῆν	Γεννησαρέτ	1424

From the very first time that I studied this fragment, I have maintained that the letter is a pi (π), not a tau (τ) and iota (ι). I did search every single place in the Septuagint and the Greek version of the book of Enoch that had (καὶ τι) in order to see if there were any matches that was in harmony with the rest of the letters in the fragment, and I did not find any that matched up nearly as well as the Job and Leviticus matches.

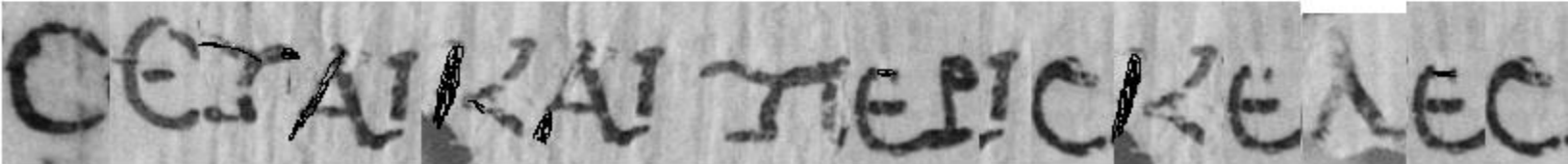
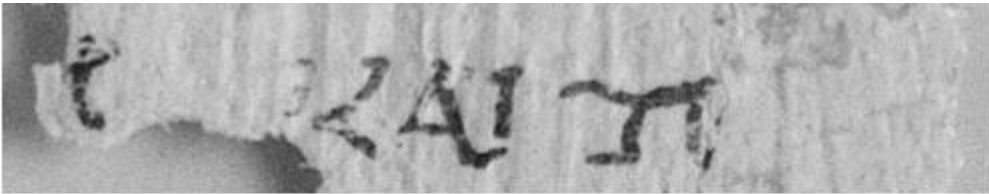
There are others who also saw that this could be a pi (π), most notably Kurt Aland and Maria Victoria Spottorno¹. I also found an excellent website² that came to the same conclusion that it is a pi (π), but makes the argument that this passage is from Jeremiah 16:3-4. This script has been referred

to as an ornamental or decorated style, and it even has cursive tendencies, which would explain why the pi (π) has such large hooks and end strokes. If in fact 7Q5 is from the book of Job 1:18-19, then it would read καὶ πινόντων (and drinking).

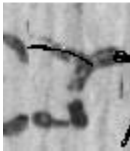
The Third Line Leviticus Argument

Leviticus 16:3-4

ἐνδύσεται, καὶ περισκελές
shall put on and tunic



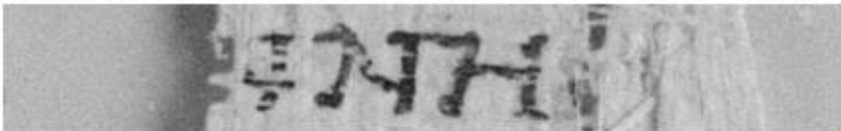
The top image on the left is part of a letter, but due to the faded section between it and the kappa (κ), it is not really possible to do much more than speculate what it is. But with the reconstruction that I made, it does make it a little easier to compare. In the Job argument, it would have been part of an omega (ω), which does look possible. In this Leviticus argument, it looks like the tau (τ) would be the likely match, or perhaps part of epsilon (ε).



The Fourth Line Job Argument

Job 1:18-19

ἐξαίφνης πνεῦμα
suddenly a wind



As you can see, the fragment is torn, and a lot is missing. The obvious undisputed letters in line four is the nu (ν) and an eta (η). On the left side of the nu (ν) is a partial letter. Many of those who speculate on what that partial and very faded letter is assume that it is another nu (ν). But when you look at that faded and partial letter and compare it with the undisputed nu (ν) right beside it, there is a similarity between it and the right stroke of the undisputed nu (ν), but there is an obvious difference as well. That faded and partial letter has a small line that passes all the way through the vertical stroke, but with the undisputed nu (ν), the middle stroke does not go through the vertical stroke. Whatever that letter actually represents, it is surely faded enough to where it makes it uncertain. In the Job argument, this faded and partial letter would be a phi (φ). It looks quite possible, especially when it is etched in, like I did below.



As I mentioned above, the faded and partial letter has a horizontal stroke that passes through the vertical stroke. As you can see in the etched example, this would certainly fit the profile of the phi (φ). Also, the middle stroke has a slight hook that points upward on the left side, which could very well be part of the circle part of the phi (φ).



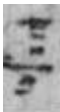
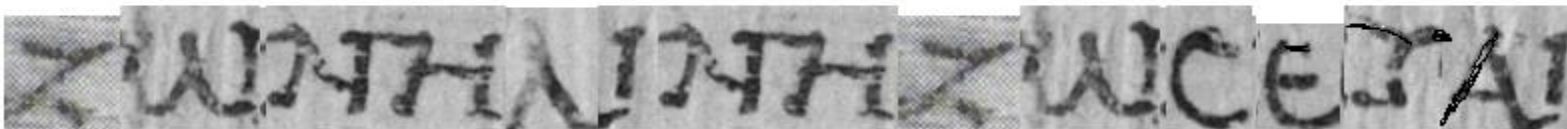
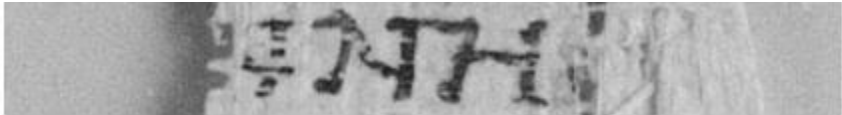
As for what follows after the undisputed nu (ν) and eta (η), the fragment is damaged and completely faded out. As you can see above, the Job argument would call for a sigma (σ/ς) and the word πνεῦμα (wind/spirit).

The Fourth Line Leviticus Argument

Leviticus 16:3-4

ζώνη λινῷ ζώσεται

gird himself with a linen girdle



The partial and faded letter that comes before the undisputed letters of the nu (ν) and eta (η) would be an iota (ι) in the Leviticus argument. Perhaps this is the weakest part of the Leviticus argument. When you compare the partial faded letter to the iota (ι) from the same fragment, there is the obvious middle stroke that distinguishes them from one-another, otherwise, without the middle stroke they look similar. An unlikely scenario is that the lambda (λ) may have been connected to the iota (ι) and crossed through the iota (ι) slightly, considering that the script has cursive tendencies throughout.



The damage and fading of the fragment that comes after the nu (ν) and the eta (η) give no hints to what comes at the end of the fourth line. But as you can see in the reconstruction, based upon the Leviticus argument, it would be the word ζώσεται (gird/shall be tied around).

The Fifth Line Job Argument

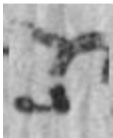
Job 1:18-19

γωνιών τῆς οἰκίας

(corners of the house)



The letter that comes before the undisputed eta (η) is a tau (τ) based upon the Job argument. But when you compare the ink mark to an actual tau (τ) from the same fragment, it does not look similar. This is problematic. Even though it's not possible to know for sure what that ink mark is. I do admit that it makes for a weak match in that section. But there have been others who have speculated it to be a tau (τ) as well.



As for what comes after the undisputed eta (η), the Job argument matches up very well. Some have determined that the letter after the eta (η) is an epsilon (ε) because of the little mark that appears near the top that runs through, but I think that it is probably there because there may have been a hook coming off the top of the right stroke of the eta (η) and then connected to the sigma (ς). We do know that there is a lot of fading and damage on that place on the fragment, even on that entire side from top to bottom.





Here is a comparison between the faded and distorted letter in question with an actual undisputed epsilon (ε) from another fragment in cave seven. The middle horizontal stroke of the undisputed epsilon (ε) is much farther down than the mark on the other letter above, and that middle stroke on the undisputed epsilon (ε) does not cross through like it does on the other letter. As I mentioned above, I think there may have been a hook that came off the eta (η) and connected to a sigma (ς) but was partially faded out, which is possible considering that this fragment has cursive tendencies.



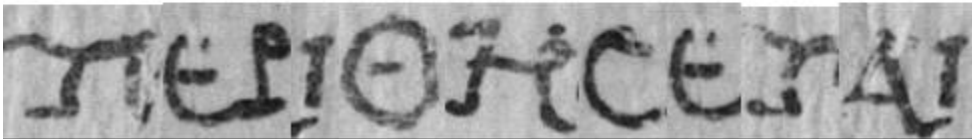
The next letter, after what I determined to be a sigma (ς), is so faded and distorted due to lots of decay and damage in that area. The only thing that we can see is that there are signs of a letter that was rounded to some extent. But it is impossible to be for certain what it is. In the Job argument, it would be an omicron (ο). As for what comes after, it is completely faded and decayed and there are no ink marks visible, and the reading is lost.



The Fifth Line Leviticus Argument

Leviticus 16:3-4

περιθήσεται
shall put on



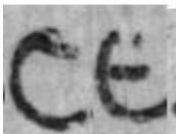
The best match that I have seen for line five is the Leviticus argument. It matches up nearly perfectly.



It is not possible to be certain about what the letter is in front of the undisputed eta (η), but we can see that the left side of the letter is rounded, and a theta (θ) is an excellent match. The images on the left compares the letter in question against an undisputed theta (θ) from another fragment from cave seven. Typically, the middle horizontal stroke of a theta (θ) goes all the way to both sides of the circle of the theta (θ), but this one from another cave seven fragment didn't. But it was the only theta (θ) that I could find from cave seven to use as an example.



I have already described everything concerning the letter after the undisputed eta (η) above in the Job argument, so there is no need to repeat the same thing here in the Leviticus argument, because both the Job argument and the Leviticus argument call for the sigma (σ) coming after the eta (η). But the Leviticus argument would call for an epsilon (ε) after the sigma (σ), which makes a great match here.



OTHER RECONSTRUCTIONS

Zech. 7:3c-5 proposed by Maria Victoria Spottorno

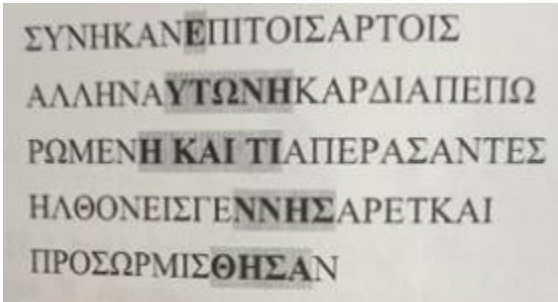
σα ηδη ικανα ετ]η [και εγενετο λογος
κοῡ προς με λ]εγων [ειπε δη προς τον
λαον της γη]ς και π[ρος τους ιερεις της
γης λεγων εα]ν νησ[τευσητε η κοψεσ-
θε εν τω πεμπτ]ω η εγ [τω εβδομω και

Alternative match proposed by Maria Victoria Spottorno

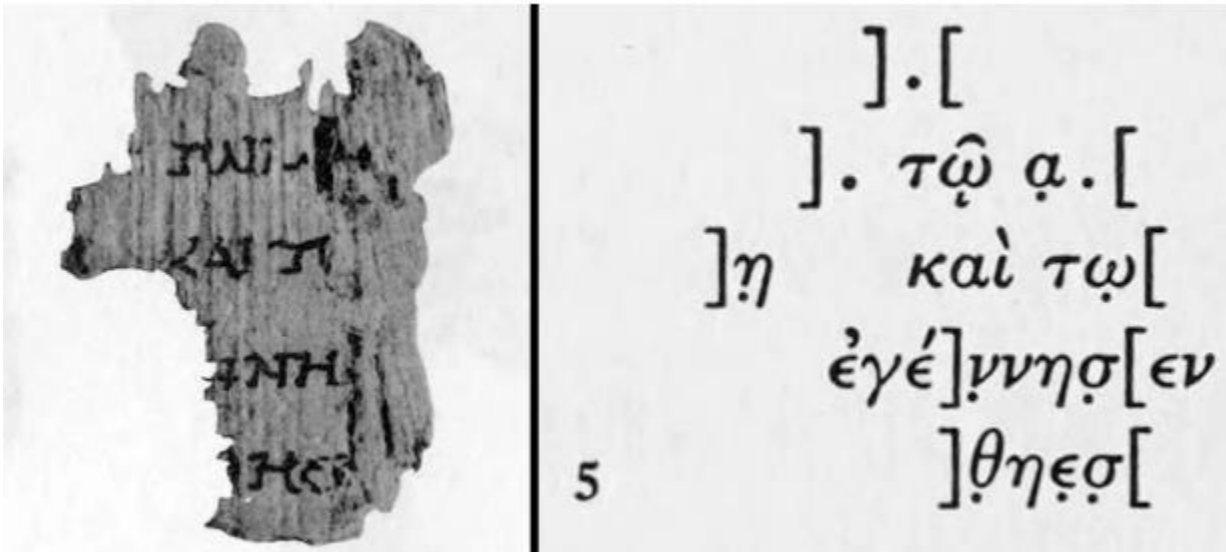
Enoch 15:9d-10:
κλη]θ[ησεται πνευματα ουρανου
ε]ν τωι ο[υρανωι η κατοικησις αυτων εσ-
τα]ι και π[νευματα επι της γης
τα γε]ννηθ[εντα επι της γης η κα-
τοι]κησι[ς αυτων εσται. και τα πνευ-

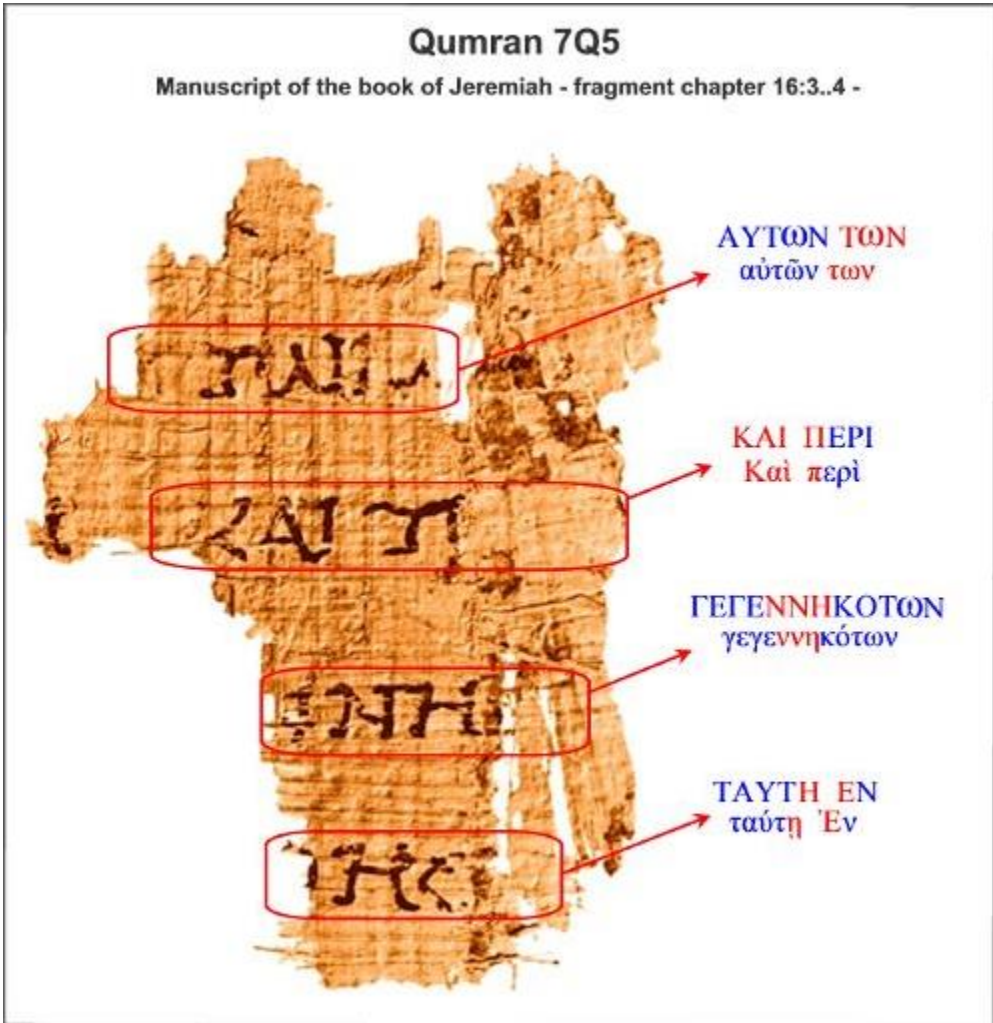
Mark 6:52-52 proposed by Jose O'Callaghan

Image from 7Q5: The New Testament and the Dead Sea Scrolls by Giuseppe Guarino



A small fragment that Maurice Baillet published with the assistance of Marie-Émile Boismard. Here is the plate published in DJD alongside the editors' transcription.⁴





A chart showing all the different types of Greek scripts of the Greek alphabet

Phon. Value	North Semitic	Greek 9th-6th cent B.C	Eastern branch		Western branch	Classical	Uncial			Greek cursive script			Greek minuscule		
			Ionic	Attic			4th cent. A.D.	7th cent. A.D.	9th cent. A.D.	2nd cent. B.C.	2nd cent. A.D.	7th cent.	9th cent. A.D.	10th-11th cent.	12th-14th cent.
α	𐤀	ΑΑ	ΑΑ	ΑΑ	ΑΑ	Α	Α	α	α	α α	α α	α α	α	α	α α
β	𐤁	ΒΒ	Β	ΒΒ	ΒΒ	Β	Β	β	β	β υ	β	β υ	υ	β υ	υ β β
γ	𐤂	ΓΓ	Γ	Γ Γ	Γ Γ	Γ	Γ	γ	γ	γ γ	γ γ	γ γ	γ	γ γ	γ γ
δ	𐤃	ΔΔ	Δ	Δ	Δ Δ	Δ	Δ	δ	δ	δ δ	δ δ	δ δ	δ	δ δ	δ δ
ε	𐤄	ΕΕ	Ε	ΕΕ	ΕΕ	Ε	Ε	ε	ε	ε ε	ε ε	ε ε	ε	ε ε	ε ε
υ(y)	𐤅	ΥΥ	Υ	Υ	Υ Υ	Υ	Υ	υ	υ	υ υ	υ υ	υ υ	υ	υ	υ υ
ζ	𐤆	ΖΖ	Ζ	Ζ	Ζ	Ζ	Ζ	ζ	ζ	ζ ζ	ζ ζ	ζ ζ	ζ	ζ ζ	ζ ζ
η	𐤇	ΗΗ	Η	ΗΗ	ΗΗ	Η	Η	η	η	η η	η η	η η	η	η η	η η
θ	𐤈	ΘΘ	Θ	ΘΘ	ΘΘ	Θ	Θ	θ	θ	θ θ	θ θ	θ θ	θ	θ θ	θ θ
ι	𐤉	ΙΙ	Ι	Ι	Ι	Ι	Ι	ι	ι	ι ι	ι ι	ι ι	ι	ι ι	ι ι
κ	𐤊	ΚΚ	Κ	Κ	Κ	Κ	Κ	κ	κ	κ κ	κ κ	κ κ	κ	κ κ	κ κ
λ	𐤋	ΛΛ	Λ	Λ	Λ	Λ	Λ	λ	λ	λ λ	λ λ	λ λ	λ	λ λ	λ λ
μ	𐤌	ΜΜ	Μ	Μ	Μ	Μ	Μ	μ	μ	μ μ	μ μ	μ μ	μ	μ μ	μ μ
ν	𐤍	ΝΝ	Ν	Ν	Ν	Ν	Ν	ν	ν	ν ν	ν ν	ν ν	ν	ν ν	ν ν
ξ	𐤎	ΞΞ	Ξ			Ξ	Ξ	ξ	ξ	ξ ξ	ξ ξ	ξ ξ	ξ	ξ ξ	ξ ξ
ο	𐤏	ΟΟ	Ο	Ο	Ο	Ο	Ο	ο	ο	ο ο	ο ο	ο ο	ο	ο ο	ο ο
π	𐤐	ΠΠ	Π	Π	Π	Π	Π	π	π	π π	π π	π π	π	π π	π π
ρ	𐤑	ΡΡ		Ρ	Ρ	Ρ	Ρ	ρ	ρ	ρ ρ	ρ ρ	ρ ρ	ρ	ρ ρ	ρ ρ
σ	𐤒	ΣΣ	Σ	Σ	Σ	Σ	Σ	σ	σ	σ σ	σ σ	σ σ	σ	σ σ	σ σ
τ	𐤓	ΤΤ	Τ	Τ	Τ	Τ	Τ	τ	τ	τ τ	τ τ	τ τ	τ	τ τ	τ τ
ς	𐤔	Σ	Σ	Σ	Σ	Σ	Σ	ς	ς	ς ς	ς ς	ς ς	ς	ς ς	ς ς
ϕ	𐤕	ΦΦ	Φ	Φ	Φ	Φ	Φ	φ	φ	φ φ	φ φ	φ φ	φ	φ φ	φ φ
χ	𐤖	ΧΧ	Χ	Χ	Χ	Χ	Χ	χ	χ	χ χ	χ χ	χ χ	χ	χ χ	χ χ
ψ			Ψ		Ψ	Ψ	Ψ	ψ	ψ	ψ ψ	ψ ψ	ψ ψ	ψ	ψ ψ	ψ ψ
ω			Ω		Ω	Ω	Ω	ω	ω	ω ω	ω ω	ω ω	ω	ω ω	ω ω

SOURCES

1 Maria Victoria Spottorno, Can Methodological Limits Be Set in the Debate on the Identification of 7Q5?, Dead Sea Discoveries, Vol. 6, No. 1 (Mar., 1999), pp. 66-77

K. Aland, "Neue neutestamentliche Papyri III," NTS 20 (1974) 375, also accept a pi.

I argue for api after kai. One can see the slope to the right of the second vertical stroke which confirms a pi of the same type as the eta in line 5. [p.74;9/12] Maria Victoria Spottorno

2 <https://www.lavia.org/english/Archivo/Qumran%207Q5EN.html>

3 Reuben Swanson, New Testament Greek Manuscripts: Mark, Variant Readings Arranged in Horizontal Lines against Codex Vaticanus, Sheffield Academic Press, William Carey International University Press, ISBN 9780865850521, 2008

4 Brent Nongbri, The Strange “nu” Story of 7Q5, March 19, 2022, <https://brentnongbri.com/2022/03/19/the-strange-nu-story-of-7q5/>

